A

SERMON

Preached before the

KING

AT

WHITE-HALL

December the 22. 1678.

By *THOMAS SPRAT* D. D.
Chaplain in Ordinary to his
MAJESTY.

Published by His Majesties special Command.

LONDON
Printed by *S. R.* for *Henry Brome* at the *Gun* in St. *Pauls Church-yard*, 1678.

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Galat. iv. Part of the 18th verse,

It is good to be zelously affected always in a good thing.

IN this Chapter, St. *Paul* expostulates with the *Galatians*, that they were so much degenerated from the true Spirit of Christian Liberty, as to seem desirous of the Jewish Yoke; from which the Precious Blood of Christ had set the *Jews* free, certainly

therefore the *Gentiles*; the Apoſtle himſelf by his Doctrine, having fully taught them the extent, and uſe of that Freedome.

Of which dangerous Error, he diſcovers the cauſe in the 17th verſe. Is it not, ſays he, that there are crept in among you deceitful Teachers? Men, who pretend to be as zelous for you, as we the true Miniſters of Chriſt, can be? yet you ought to judge of them, not by the heat of their Zele, but by its effects. *They zelouſly*, ſays he, *affect you, but not well*, For *they would exclude you*, or *us*, as ſome Copies have it: *You* from the true Faith: *Us*, from being true Apoſtles. But Schiſm, and Separation, mens unjuſt Excluding themſelves, or others out of the Church, are always works of a falſe Zele, never ſigns of a true. Wherefore, ſays he, beware of them: their Zele is the more to be ſuſpected, for being ſo violent: For though *it be good to be zelouſly affected always*, yet it ſhould be only *in a good thing*.

My Text, you ſee, conſiſts of Two Parts.

Firſt, a juſt Commendation of true, Religious Zele: and that, in the utmoſt extent of it; *It is good to be zelouſly, zelouſly affected always*.

Secondly, the due Limitation of ſuch Zele, ſo

as

as it may deſerve that Commendation: It ſhould be *in a good thing.*

The ſubſtance of both is, That true Zele is a moſt excellent Grace: but that the truth of it is to be eſteem'd, not ſo much by the Height of the Paſſions, of which it is compoſed; as by the Goodneſs of the things, about which it is employed.

In treating of this Doctrine, it will be needful for us to examine, Firſt, what is the Name, and Nature, and Cauſes of true Zele? That ſo we may prove it to be *a good thing, to be zelouſly affected.*

Secondly, what are the Bounds, and Extremes, what the Corruptions, and Remedies of Zele? that ſo we may reduce, and confine it to its proper Work, which is, *to be zelous in a good thing.*

Of theſe Two particulars, if now, by the Grace of God, we ſhall make a right Uſe, and Improvement; the one will excite in us the moſt ſincere, moſt ardent Affections towards God, and the things of God; the other will direct us in the right managing, and applying of thoſe Affections: which two are indeed the great Deſign of all true Religion. This is the Sum of all the Laws of Chriſt, and his Apoſtles; That as

we

we ſhould moſt carefully endeavor to know all our Duties towards God, and Man; ſo we ſhould perform them all, with that unfeigned Integrity, which belongs to Chriſtian Piety; with that temper, and ſobriety, which becomes Chriſtian Prudence, and Charity; with that Warmth, and Affection, which agrees with Chriſtian Zele: that is, in other words, We ſhould be *zelouſly affected always*, but only *in good things.*

The word Zele, amongſt Antient Heathen Writers, is us'd indifferently in a good, or a bad ſenſe; but ſeldome, or never in a Religious ſenſe. At beſt it is taken by them to expreſs a mans earneſt Deſire and eager Purſuit of ſome Temporal Good, and a Grief that others poſſeſs that Good, which he wants; eſpecially thoſe who are his equals in other things. Very frequently with them it ſignifies Emulation, and that ſort of it which is commonly accompanied with Envy, and immoderate Contention. And indeed it were much to be wiſh'd, that in the Chriſtian Church, which has advanc'd the word Zele, and applyd it to a Divine meaning, there had not bin, in all Ages, too many Chriſtians, who have bin zelous rather according to the

Hea-then

Heathen ſignification of the word than the Chriſtian.

In the Scripture, and amongſt Chriſtian Writers, when it is uſed in the beſt ſenſe, for what it ſhould be, not what it too generally is, it then paſſes for a vehement Affection, a reſtleſs Heat, a powerfull Inclination of the Mind, towards Heaven, and Heavenly things; cheifly regarding the Divine Author of them, and his Glory; and next himſelf, his Truths, his Waies, his Rewards: when with earneſt, but harmleſs Paſſions, we wiſh, we contrive, we contend for the Honor of God, the Beleif, the Spreading of his Doctrines, the Practice of his Laws, the Flouriſhing of his Religion, the Injoying of his Promiſes, the Peace, and Proſperity of his Church: and when moſt conſtantly, moſt irreconcileably we hate, and oppoſe the things, that are contrary to any of theſe.

So that true Zele ſeems not to be any one ſingle Affection of the Soul; as are the other Paſſions, of Love, Deſire, Hope, Joy, Griefe, Hatred, and the like; but rather it is a ſtrong Mixture of many holy, and ſpiritual Affections: rather a gracious Conſtitution of the whole Mind, than any one particular Grace; affecting the whole

Will

Will, ſwaying all the Thoughts of a devout Heart, and filling it with all manner of pious Intentions; all not only uncounterfeit, but moſt fervent. It is an Addition of a double Meaſure, and Force, and Activity to that Religion, which was before Sincere. It is to a ſpiritual Life, as Health is to a natural; renders that, which elſe would only breath, and move, not only living, but moſt lively, and moſt vigourous. And as in Moral Virtue, there is ſome more perfect Degree; that the Heathen Moraliſts call'd Heroic, and even Divine Virtue; which is not it ſelf a diſtinct Virtue, but the higheſt pitch, and eminence of all other Virtues; and which, they therefore thought, did make men moſt nearly to approach the Nature of God: So true Zele may be ſtyled the Heroic, and moſt Divine Degree of all true Piety.

Such is the Name; Such, I humbly conceive, is, and ought to be, the Nature of true Zele: and by this we may gheſs at the Uſefulneſs of it. The Uſefulneſs do I ſay? Why not rather the Neceſſity? In all Chriſtians ſome kind of Zele for the Intereſt, and Practice of the true Religion, is not only moſt beneficial, but moſt neceſſary, moſt inſeparable from its Reality.

This

This will appear to be certain, if we reflect on the Cauſes, that are able, and are wont to raiſe Zele in mens Hearts. Zele being the top, and perfection of ſo many Religious Affections for ſome things, againſt others: the Cauſes therefore of it muſt needs be moſt eminent, moſt efficacious in both kinds. Theſe are Good or Evil; both in the higheſt Degree, both in a double Reſpect: either the great, and admirable Goodneſs of a thing in itſelf; or its extraordinary Goodneſs, and Agreeableneſs to us: and either the exceeding Evil of a thing in its own Nature, or its Hurtfulneſs, and Miſchievouſneſs to us.

So lovely, ſo graceful is all Goodneſs in itſelf, that it can ſcarce be obſerved by any man, in its native Beauty, without ſome Emotion in his mind to love, and obtain it. Some ſecret Charms it has, that are wont to prevail, not only always on its Friends, but often on its very Enemies. There is no queſtion, but many wicked Men are often touch'd with ſome inwa'd Reverence for that Goodneſs, which they cannot be perſuaded to practiſe, nay which they outwardly ſeem to deſpiſe.

Such is the attractive Force of it, in its general

Contemplation. But more, when a thing that is infinitely good in it Self, infinitely better in Nature, greater in Power than we are, ſhall freely deſcend down to us, ſhall condeſcend to have the neereſt relation to us, ſhall appear to employ all its high Perfections cheifly for our Happineſs, nay ſhall, for that end only, take on itſelf our Imperfections: what Goodneſs can be more Amiable in general? what more Obliging, more Tender in particular than this? what ought to produce in us more inflam'd Affections, and Zele for it?

The like may be ſaid on the other ſide. Whatever is Evil, and Wicked in itſelf, it is Imperfect, Uncomely, Deteſtable, even in the Judgement of Nature, of Reaſon, of Senſe it ſelf: and therefore it cannot but raiſe, in the unprejudic'd Beholders, a general Averſion from it. But more, if the ſame thing ſhall appear to be peculiarly Evil, or Injurious, or Pernicious to us: that general Averſion will be, and ought to be turn'd into a particular Hatred, and Zele againſt it.

And now is there not an entire Concurrence of this double Goodneſs in the waies of Religion? Of this double Evil in all things, that

are

are at Enmity with it? Is not Religion ſo perfectly good in ſelf, its Doctrines, its Commands, its Recompences; above all, in its Author; that, without the groſſeſt Senſuality, we cannot but admire it? Will it not be ſo good, and beneficial to us, if we beleive, and practice it, that, without the moſt heinous Ingratitude, we cannot but be moſt zeloully affected towards it?

On the contrary, is not Sin, notwithſtanding all the moſt flattering Colours, and moſt alluring Shapes, it can put on, when it ſtrives to beguile our weak Senſes; notwithſtanding all the moſt ſpecious Diſguiſes, which the Devil, the Father of all Hypocriſy, can beſtow upon it; yet is not Sin in its own Nature, moſt Deficient, moſt Vile, moſt Deformed? Is it not moſt Pernicious, to our Nature? moſt Injurious to our true Intereſt? moſt Deſtructive of our Happineſs? Are not the moſt wicked Men compell'd to confeſs all this; ſometimes in their Proſperity; often in their Adverſity? ſometimes with their Tongues, often in their Fears, well nigh always in their Conſciences? All this is ſo preſpicuous, ſo undeniable, that, in a Congregation of Chriſtians, I need not be over-induſtrious in the proof of it.

These then being the perpetual Causes of Zele; the greatest Good, or the greatest Evil; either absolutely so in themselves, or relatively so to us; and both Kinds of the Good unquestionably meeting in Religion; both Kinds of the Evil in its Opposites: it is therefore good *to be zelously affected* for the one, against the other: *to be always zelously affected*: For the same motivesof Zele continuing in the things themselves unchangeable, as they do, and will for ever; for ever all Goodness will be most Charming, for ever all Wickedness will be most Odious; the affections therefore, the flaming Love which the one, the vehement Hatred which the other, that is, the Zele, which they both should stir up in our Minds, ought also to be for ever unchangeable.

Thus far we walk on firm, and even ground: Thus *it is good to be always zelously affected.* But now begins to appear the Difficulty, and the Danger. For Zele being compos'd, as you have heard, of the highest Degrees of so many Affections, the true Zele consisting of the greatest lawful Degrees, the false of the greatest unlawful Degrees of those Affections: the right tempering and moderating of all such Affections, and all their Degrees, in themselves so strong, in their Objects

Objects ſo different, muſt needs be a very hard, and a very hazardous Work. So it is in any one of all our natural Paſſions. Paſſion is the great Mover, and Spring of the Soul: When mens Paſſions are ſtrongeſt, they may have great, and noble Effects: but they are then alſo moſt apt to fall into the greateſt Miſcarriages. And are not our moſt ſpiritual Affections as liable to the like Corruptions? they are in truth, more liable: ſo much the more, in that mens ſpiritual Failings are harder to be repented of, or acknowledg'd for Sins, than their natural Faults, or carnal Vices are.

Moſt certainly the ſtricteſt Profeſſion of Piety, the ſevereſt Appearance of Devotion, the moſt extraordinary fervour of Zele is moſt praiſe-worthy, moſt Chriſtian, if undiſſembled, if humbly practis'd: But it is not always moſt free from Diſſimulation, or Spiritual Pride. And if the greateſt outward Shew of Zele for Religion be put on by Hypocriſy; If the greateſt inward heat of it be not ſweetned by Meekneſs, or not tempered with Humility, or not govern'd by Prudence: can it do God any Service? rather it diſhonors Him: can it bring to our own Souls any Benefit? rather it miſcheifs them.

Where-

Wherefore it is Prudence, Humility, Gentleneſs, things that, at firſt ſight, ſeem moſt inconſiſtent with all Zele, that are the great Security, the beſt Guards, the cheif Ornaments of all the moſt Godly Zele. It is Mediocrity, Decence, Integrity, Charity, that are the great Rules, the Standards of Goodneſs, of Excellence, not only in all Human Converſation, not only in all Moral Virtue, but even in all our moſt Religious Duties.

Are not all, or moſt Evangelical Virtues, and Graces in danger of Extremes? As there is, God knows, too often a Defect on the one ſide, ſo there may be an Exceſs on the other. May not Hope in God, or Godly Sorrow be perverted into Preſumption, or Deſpair? May not Faith in God be depraved by Infidelity, or by Superſtition? Men may beleive too litle; they may beleive too much. May not the Worſhip of God be corrupted by Prophaneſs, or by Idolatry? It may be too naked for want of Ceremonies; it may be too pompous by an Exceſs of them. Thus the reſt: Thus Religious Zele is ſubject to an Exceſs, and to a Defect: either when ſomething is mingled with it, which it ſhould not have; or when it Wants ſomething that ought

to

to go along with it. The Defect of it is Lukewarmneſs, or Coldneſs in Religion; the Exceſs is inordinate Heat, and Spiritual Fury. It is very natural for Men, very eaſy for Chriſtians to offend in one of theſe: moſt natural for all ſenſual Men to fall into the Defect; very eaſy for many well-meaning Chriſtians to run themſelves, for ill-meaning Hypocrites to thruſt others into the Exceſs of of it. And it is the cheif Employment, the beſt Fruit of that *Wiſdom, which teacheth Men to be wiſe to Salvation* to find out, and to follow the ſober, temperate, midle Way between them both.

Be pleas'd then, to this purpoſe, that we proceed to the Second Head of my Diſcourſe; to examine, what are the due Degrees, and undue Extremes? what the juſt Limits, and ill Excurſions of Zele? and that we firſt begin with the Exceſs of it.

This indeed is a Subject, of which it is hard to ſpeak without Satyrical Sharpneſs, and particular Reflections on many Perſons, and Societies, and even Churches of Chriſtians: ſo ill have been the Deſigns, ſo lamentable the Effects of intemperate Zele in all Chriſtendome, eſpecially in our own Time, and Coun-

try

try. Yet let us try to consider this tender Argument, so, as not our Selves to fall into an Extravagance of Zele, whilest we condemn such Excesses. So the Meekness of Christianity teaches all Christians, to deal with erroneously-zelous Christians; to pity, not revile, the Persons, whilest we reprove their Errors; to convince their contentious, and outragious Zele, by the most Religious, and in truth, the most Powerful Confutation of a milder Practise, and more charitable Examples.

The great Sign then, and Character in my Text, to distinguish the true Zele from the false, is Goodness: either the Goodness of the Zele it self; or the Goodness of the things about which it is concern'd: the latter being here made a Proof of the former. But besides, the Goodness of the Zele it self may be discern'd; either by the Light, which directs it in the Head; or by the Work of it in the Heart. And so we may safely conclude, that to be the only true Zele,

First, That which is guided by a good Light in the Head.

Secondly, That which consists of good and innocent Affections in the Heart.

Thirdly

Thirdly, That which employs the Head, and the Heart about good things, and those only.

First, we are to inquire, what is the best Guid, and Conductor of *Zele* in the Head? For that we may consult our Apostle in his Epistle to the *Romans*, *Brethren*, says he, *My Hearts desire, and Prayer to God for Israel is, that they may be saved: For I bear them Record that they have a Zele for God, but not according to Knowledge.* Rom. 10. 1. 2.

In which words two things are observable: The Apostles Behavior towards his Brethren in the Flesh, the Israelites, who were mistaken in their *Zele* for God: and his Discovery of the ground of that Mistake. His Behavior is not to censure bitterly the Errors of their *Zele*; but rather to bear witness to the good Intentions of that *Zele*, which they had; and to pray heartily to God, that he would direct their ill apply'd Affections, by a true, heavenly, and spiritual Light.

Such was his mild, and gentle Behavior, though zelous too, for the Cause of Christ, towards the misguided Israelites. His Discovery of the Error of their *Zele*, and his reproof of it follows. It is, that it was *not according to Knowledge.*

And as his Behavior ought to be an Example for our Practiſe in the like Caſes; ſo his Reproof may afford us the Firſt moſt certain Rule to inſtruct our Judgements, in the correcting of the erroneous, and directing of the true Zele.

Behold I beſeech you. That, in Saint *Pauls* Opinion, is imperfect, or falſe Zele, which is only Hot, and Eager without Knowledge: that is the right Zele, which is not only ſincere, and in earneſt, but *according to Knowledge*?

According to Knowledge: another manner of Companion of Zele, than what too commonly goes along with it. Are not thoſe Men too often found to be the greateſt, and do they not think themſelves to be the trueſt Zelots, who are moſt notoriouſly Ignorant? who make it their Buſineſs, their Pride, to expreſs their blind Zele, not only without all Knowledge, but oftentimes againſt all? whereas true Zele ſhould always begin with true Knowledge firſt; and thence proceed to an unwearied Paſſion, for what it once knows to be worthy of ſuch Paſſion: Falſe Zele always begins with Paſſion firſt, and there uſually ends; ſeldome, or never goes

goes farther, than ignorant, and violent Paſſion.

Our Zele then ſhould be *according to Knowledge.* And what Kind of Knowledge? without all queſtion, Firſt according to the true, ſaving, Evangelical Knowledge.

It ſhould be according to the Goſpel; the whole Goſpel: not only according to its Truths, but Precepts: not only according to its free Grace, but neceſſary Duties: not only according to its Myſteries, but alſo its Commandments. It ſhould be according to the Original Deſign, Fundamental Principles, and Eternal End of the Goſpel: not ſo, as to ſet any one Doctrine, or Work of it at variance with others; which are all admirably conſiſtent amongſt themſelves, and agree in a Bleſſed Harmony: not ſo, as only to contend for ſome temporary Opinions, or factious falſe Inferences from the Goſpel; which rather ſerve to uphold the Credit, and ſecular Intereſt of Religious Sects, than for the Honor of Religion it ſelf.

Thus ſhould our Zele be according to the Goſpel, That Knowledge, which deſcends from above. But then beſides, 'twil do well, if it be alſo accompanied with ſome good, and

grave Degree of Civil Wisdome, and Understanding, of sober Knowledge even of this World, and worldly things. For though all that profess the Name of Christ, are chiefly in his Religion to be directed by a true spiritual Light: yet such earnest, and strong Motions of the Mind, as commonly attend Religious Zele, will receive no manner of Hindrance, but rather great Assistance from the subordinate Help, and faithful Service, and steddy Guidance of true natural Light itself.

True Zele neither is, nor ought to be a solitary, melancholy Grace: as if it were only fit to dwell in mean, dark and narrow Minds; such as are utterly unprovided of all other natural, or moral, or spiritual Abilities. No. As there is scarce any one Grace, or Gift of God, that ever uses to goe alone: But where any one of them enters, others will go with it, or soon follow after it: So especially of all Graces, Zele ought never to go alone. In what ever Soul Zele gets the entire Possession, and keeps it singly, without the Society of many other Gifts, or to the Shutting out of any one Virtue; there it is a dangerous Guest, there it is an Incendiary. But wherever it is leagued, and joyned in

Company,

Company, with many other ſpiritual Endowments, and Advantages of Nature; with a diſcreet Judgment, a cleer Underſtanding, a well-order'd Devotion, an exemplary Charity; there it is the ſureſt Defence, the greateſt Beauty of true Piety; there it gives the brighteſt Luſtre to Religon.

This will appear ſtill more evident in my ſecond Particular; that recommends to us a ſpecial care of rectifying Zele in the Heart: the Heart, which is the proper Seat of this, as of all other practical Virtues, and Graces: *from the heart proceed the iſſues of life*; of a pious, as Prov. 4. 23. well as of a corporeal Life: by the Motions, and Pulſes of the Heart, the Temper of our ſpiritual, as well as bodily State may be judg'd.

In the Heart Zele ought to be compoſed of the higheſt Degrees of all pious Affections: of which ſome in their own Nature are milder, and gentler; ſome ſharper, and more vehement. It ſhould be made up, I ſay, of the largeſt Meaſures of ſpiritual Love, Deſire, Hope, Hatred, Grief, Indignation, and the like: ſome of theſe Affections earneſtly fixing our Minds on God, and Religion; the others forcibly averting from us thoſe things, which are diſpleaſing

ſing to God, and contrary to Religion.

Now then, That Zele, which has the greater Mixture of the more gentle, more benign, more charitable Affections, is moſt likely to be the beſt: that wherein the other more harſh, ſowre, and angry Paſſions have the greater Share, and are Predominant, that is in moſt Danger to be immoderate, and exceſſive: that, in which this latter Kind does exclude the former, that is undoubtedly unlawful, and wicked.

This ſeems to be moſt agreeable to the great Primitive Purpoſe of true Chriſtianity; and it may perhaps be more clearly exemplified in an Inſtance. Our love of God, his Truths, his Honor; our unquenchable Deſires to promote, our well-grounded Hopes to injoy his Glory; theſe Affections ſhould certainly take the firſt, and the cheif place in our Zele: theſe can never be too much in earneſt: they can never carry out our Hearts beyond due Meaſure. Our Hatred of thoſe Waies, which God hates, our Greif for, and Indignation againſt thoſe things, that diſpleaſe, and diſhonor Him; theſe ſhould have their Turn too in our Minds: theſe alſo are very acceptable to God Himſelf. But then there ought to be a much ſtricter Guard kept

kept on this ſort of Paſſions; that they do not exceed due Bounds; that they do not precipitate us into Violence, or ſtrife, or Malice; which are condemn'd by St. *James* under the title of πικρὸς ζῆλος, that is, bitter Envying in our Tranſlation; and this kind is reckon'd by St. *Paul*, as one of the moſt carnal Sins: for amongſt *the works of the Fleſh, which* he ſays *are manifeſt*, he names *Murders, Drunkeneſs, Witchcrafts, Hatred, Variance, Strife, Emulations, Wrath, Seditions, Hereſies*: Where that word, which we tranſlate *Emulations*, is in the Original ζῆλοι.

Jam. 3. 14.

Ga. 5. 19. 20. 21.

Thus whatever all pretended Zelots may think of the ſublime Purity, and Spirituality of of all Zele; we find ſome Zele may be in the Company of the groſſeſt, and moſt ſenſual Sins; and, you ſee, from Saint *Paul* it deſerves the name of Emulations, from Saint *James* the name of Envy; of which although *Ariſtotle* allows that ſome Emulation may be good, and may be found in ſome good Men; yet Envy he utterly condemns as wicked in itſelf, and only to be found in wicked Minds. And ſuch was that Envy, which moved the high Prieſts, and Sadduces, to raiſe the very firſt Perſecution againſt the Church. When they beheld themſelves

And ſo in *Clem. Ep. ad Corinth.* often. *Ariſt. Rhet. lib. 2. c. 11.*

ſelves ſo much over-match'd by the glorious Works, and excellent Abilities, and Divine Authority of the Apoſtles, 'tis ſaid ἐπλήσθησαν ζήλου; and immediately *they laid* Acts 5. 17. 18. *their hands on them, and caſt them into Priſon.* They were fill'd with Zele, or as we read it, with Indignation, or Envy; the uſual Cauſe, and Original of all Sects, and Schiſms, and Hereſies.

But of that only in paſſing; It is then moſt true, that in their Love of God, and Deſire to pleaſe Him, men can never be too affectionate: It is as true, though it may at firſt ſeem a Paradox, that in their Hatred of Sin, men may be ſometimes too paſſionate. Our Love of God may, and ſhould provoke us to love the things of God, yea and the Perſons, that eſpecially bear the Image of God; to love, and reverence them, as much as we can, the more the better. But our Hatred of Sin may carry us inſenſibly farther than againſt the Sin; which we ſhould hate altogether; it may involve the Perſon; which we ſhould not hate at all. For all Hatred of Perſons, by very many Chriſtian Principles, we are moſt ſolemnly, indiſpenſably forbid. So that the more eager, and ſharp Acts of Zele are not permitted

mitted to all Men always to practiſe: but the more Tender, more Chriſtian part of it is always commanded to all. All are not always bound to hate, and puniſh the true Enemies of Religion; much leſs any whom they may fancy to be ſo: all are always obliged to love its true Friends, and to pray for its very Enemies.

That is a ſecond Sign of the true Evangelical Zele, and Note for the detection of its contrary; it ſhould abound more in the mild, and good-natured Affections, than in the vehement, and wrathful Paſſions. An Obſervation that is the more ſeaſonable to be conſider'd, becauſe it is every where very notorious, and indeed a deplorable thing in it ſelf; that the Religion, which was intended to reconcile Mankind to Almighty God, whom we had infinitely offended, ſhould not univerſally have the like Effect in reconciling Mankind amongſt themſelves, between whom there can be no ſuch Offences: that in Religion men ſhould be generally much more given to that part, which inclines them to Hatred, Anger, and Cenſure of Evil things, than to that, which prefers Brotherly Love, Candor, Good-will, and Kindneſs for Good things. Do not

too many beleive no Religion to be Pure, but what is intemperately Rigid? No Zele to be Spiritual, but what is Cenſorious, or Vindicative? whereas no Religion is true, that is not Peaceable, as well as Pure: no Zele is Spiritual, that is not alſo Charitable, nay cheifly ſo.

The true Zele ſhould be in Religion, what true Courage is in human Nature. None but Minds truly pious are capable of the one: none but Minds truly great are capable of the other: and they both alike diſpoſe, and qualifie the Hearts, which they inhabit. You well know, that to be the trueſt Courage, which is not only firm, brave, undaunted, but alſo calm, inoffenſive, ſlow to Anger, hard to be provoked, or ſoon reconciled. Give me leave to add, ſo ſhould the true Zele be; not only conſtant, daring, fearleſs; but meek, compaſſionate, long-ſuffering, eaſie to be intreated. All other Courage, beſides that, is not true Valour, but Brutiſhneſs; all other Zele, beſides this, is not a Chriſtian Grace, but Religious Madneſs.

Having thus declared, what is to be the Compoſition of Zele in the Head, and the Heart;

of what Kind of Knowledge, of what Sort of Affections it ought to conſiſt: I come in the laſt place to declare, what is the true Object of it. For that we need go no farther than to the words of my Text. *It is good to be zelous in a good thing.*

In a Good Thing. I cannot but obſerve First, that it is here only ſaid *a good Thing.* No mention is made of Zele for Good Perſons. For though a Zele for Perſons is lawful, nay commendable: as Saint *Paul* here commends theſe *Galatians*, that *They would have given him their very Eyes*: Yet in general a Zele, for Perſons, is far leſs Religious, far more eaſie to be perverted, than a Zele for things. Indeed ſcarce any thing can be more pernicious to Religion, than when its Intereſt is made a Buſineſs rather of Names than Things. May we not impute to this one Miſtake, a great part of all the moſt dangerous Animoſities, and Schiſms, that have infeſted the Chriſtian Church? Have they not moſt frequently riſen from a Factious Admiration of ſome particular Man, ſome particular Church, ſome Head of a Party, ſome Author of a new Opinion? Gal. 4. 15.

A Corruption that began very early, even in

the Primitive Age. Does not Saint *Paul* reprehend his Contemporaries, for saying, not only I am of Christ; but *I am of* Paul, *I am of* Apollos, *I am of* Cephas? Though he himself was nam'd one of the Parties, yet the rather, the more warmly he condemns their Partiality: the more he undervalues himself, and his excellent Brethren, whose Names were abused in the like manner with his, who, says He, is *Paul*? who *Apollos*? Who? They were some of the greatest and most eminent Ministers of Jesus Christ both in Dignity, and Abilities. And can it then be thought Zele to contend for any other Names, when it was Envy, and Strife to set up for *Paul*, or *Apollos*, or *Cephas*? And was not this Danger most wisely foreseen by the Apostle? For although neither the ill use of *Paul*, or *Apollos* Name did any considerable Hurt, that we know of: Yet the pretence of *Cephas* Name, and abuse of his Authority, has caus'd the greatest Rents, and Divisions, that ever were in the Christian Church: the Separation of the Eastern Church from the Western, and of the Western within itself.

1 Cor. 1. 12.

That is one Fatal Error, when Men imprudently, and uncharitably often, seditiously and mutinously sometimes, employ their Zele for

Persons.

Perſons. There is another Fault, that is contrary to this, and full as miſchievous, but leſs taken notice of for a Fault; nay amongſt too many it paſſes for a Sign of a good, and Godly, and public Spirit. That is, when men unduly exerciſe their Zele againſt Perſons; not only, againſt evil Perſons; not only againſt ſome good Perſons; but againſt thoſe, who are the moſt venerable, and ſacred.

I would willingly ask any Man, that has but once read the Bible over, whether the whole Tenor of the Divine Law does not poſitively require Humility, and Meekneſs to all men; a Love for Neighbours, that is, in the Goſpel ſenſe, for all Men too; a due Obſervance of all Degrees of men; a hearty ſubmiſſion to Teachers; a conſcientious Subjection to Governors? whether all theſe Duties be not often moſt Divinely repeated, and inculcated throughout the whole Scripture? Whether if a wiſe, and honeſt Heathen ſhould impartially ſurvey our Religion, he would not preſently conclude, that the main Practiſes of it which concern this World, ought cheifly to conſiſt in this kind of good Offices? But then I would ask any Man experienc'd in the World,

whether

whether the greateſt part of all the pretended Zele, of all ſides, in our Memories, has not too much in public, almoſt continually in private, ſpent, and vented it ſelf, either in unchriſtian Cenſure of Neighbours, or Detracting from Superiors, or undervaluing of Teachers, or Slandering of Governors? Slandering? 'Twere well if they ſtopt there. Slander is an innocenr thing, in compariſon of thoſe dire attempts, in which a Rage of Zele has engaged too many Zelots againſt their Governors.

But can that be a Goſpel Zele, which at leaſt is the worſt of ill Manners; in truth is moſt deſtructive to all Human Society? A Zele, which is moſt levelled againſt thoſe very Perſons, of whom the Laws of Nature, and Morality, and Policy, as well as the Goſpel, have commanded men to think with the greateſt Affection; to ſpeak with the greateſt Reverence; to act for them with moſt dutiful Obedience: nay for whom, if for any, the Goſpel has taught them to be moſt zelous.

On the whole Matter, it is not at all good to be zelous againſt any Perſons; as they are Such; but only againſt their Crimes: It is better to be zelous for Things, than for Perſons.

But

But then it ſhould be only for good things. A Rule, that does certainly exclude all manner of Zele for ill things; all vehement Zele for little things. The one can only be the Zele of a wicked Mind: The other only of a light, and vain Mind. Indeed thoſe things, in our ſelves, are the only proper Objects of our Zele, which, in others, are the unqueſtionable Subjects of our Praiſes: and that neither ill things, nor little things can be: the one meriting our Hatred; the other a low Eſteem, if not our Contempt. Phil. 4. 8.

Of ill things there is no manner of queſtion. But to determine, what are little things in Religion, great warineſs is to be uſed. Many think nothing to be truly great in it, but what concerns Chriſtian Faith: Chriſtian Works they reſpect not ſo much: Chriſtian Diſcipline, or Decence of Worſhip they regard not at all. But we are to go by another Meaſure. Undoubtedly thoſe things are abſolutely Little in Religion, that, neither in particular, nor in general, conduce to the Advancement of Truth, or Holineſs, or Peace, or Order in the Chriſtian Church. Whatever things do really contribute to all theſe Ends, they are abſolutely the greateſt things in Religion. Whatever do promote any one of

theſe

these Ends, though perhaps not equally all, even these are, by no means, to be accounted little things.

Thus the use of some distinct Habit, or Gesture, or Time, or Place may seem of no great Concernment in Christian Doctrine: But it is of great Concernment in Christian Devotion, and Discipline. Thus any one particular Decence, in Divine Service, may seem to some no great thing. But Decence in general is a great thing: and that must be exercis'd in some Particulars, or other; or it is nothing but an empty Name. Thus any one Ceremony may be esteemed a small thing, before it is Commanded: yet it cannot be so afterwards. For Obedience is a great thing; The Neglect of all Ceremony introduces great Diſorder; and for men to withdraw from a true Church, on the diſlike of a few Ceremonies only, destroys all Possibility of Communion.

Wherefore not only Matters of Beleif, but of Discipline, of Order, of Communion are all, in their several Ranks, Things of great Moment; they are Good Things; and so all of them may be, in their Proportion, the proper Objects of an honest Zele. Still I say in their Proportion:

For

For as nothing but Goodness can make Zeal to be profitable, nothing but Goodness can make it not to be dangerous: so in all things of Religion, there being a Gradual Goodness, there may be also different Degrees of Zeal.

The First, and Principal share belongs to the good Truths of necessary Knowledge; or that immediately conduce to Practise: then to the indispensable Rules of Practise, and Discipline; then to the good things of Order, and Decence. The Distinction between all these, and the Reason of it is manifest. For the Goodness of all Opinions, and Ceremonies is to be examin'd not by themselves, nor by their own Light, but only by the Goodness of the Works, which attend their Belief, and Performance; whereas all necessary Truths, and good Works are unalterably, and by good in themselves. Of good Works our Apostle tells us, that it was the great End of our Saviours giving Himself for us, *that he might free us from all Iniquity, and redeem unto Himself a peculiar People*; and a *zelous People* too; zelous of what? not only of some good Party, some good Doctrine, some good Article of Faith, but *Zelous of good Works*. Tit. 2. 14.

Of good Works there are chiefly two sorts,

that

that deserve to be the Objects of Zele. Either such as are common to all Christians; and ought to be perform'd by all, in the general Course of a Christian Life; by the general obligation of our Christian Profession: or else such as are not common to all, but proper to some Persons, and Callings, and Conditions of men; as are the peculiar Duties of Princes, Magistrates, Judges, Ministers, and the like; according to their several Stations in this World.

Here then will be found the great Difference: This is the great Touchstone of Zele. Certainly all men truly Zelous, will most industriously endeavor to perform the first kind of good Works alwaies; those, I mean, that are incumbent on all Christians. And they will as piously apply themselves to the second kind of good Works; if any of them come to be their own just Duties; but not else. They will always strive to be good, devout, just, bountiful, merciful Christians: but they will never think it to be a part of Religion, to rush into the Office of Princes, or Magistrates, or Judges, or Ministers, or to undertake any of them; nay they will think it their Duty to forbear them; unless they be their own lawful Offices; lawful by the Laws of God, and Man. Whereas

Whereas Irregular Zele is, in nothing, more Irregular than in this. Does it not too commonly hurry private men, beyond their own Buſineſs, and Callings, and make them unſeaſonably, unjuſtly to invade the Buſineſs, and Callings of other men? In ſtudying to be Quiet, and to do their own Buſineſs, in Purifying their own Hearts, in Amending their own Lives, in Subduing their own Luſts, how few Zelots of all Parties employ their Zele? How Hot, how Forward, how Reſtleſs are they in exclaming againſt Public Sins, in Crying aloud for the Puniſhment of National Wickedneſs? how much does ſome mens Zele converſe abroad, and without doors? how little at home, and within? how many does it urge, and inflame rather to do Juſtice on ſome Sins, than to forbear all Sin? how many rather to be Correctors, than Practiſers, of Religion?

Of this kind of Pragmatical Zele, when private men uſurp an Authority that belongs not to them; in Shew of puniſhing Sinners, and Aſſerting the Cauſe of the Church, and Vindicating the Glory of God; there was a terrible Inſtance, amongſt the Jews: ſo terrible, that after it, one might well have hoped, there would have bin no more like it. Though it be very

commonly known, yet I cannot but mention it; at this time especially; because it did equal, if not exceed, all the Modern Transports of enraged Zeal: indeed it seems to have bin the fatal Original of them all.

For on a pretence of Imitating some extraordinary Cases in the Old Testament; when some men were sometimes immediately Commissioned from God, or from *Moses*, to do extraordinary Actions of Zele; there rose amongst the Jews a Sect, that called themselves Zelots: a Sect most Cruel, and Bloody; pretending to be impower'd, by a secret Impulse from above, to be the extraordinary Instruments of Gods Judgements; for the Administration of which, God Himself had then otherwise provided, in an ordinary Course: But under that Disguise, they committed all manner of Riots, and Rapines, and Murders: By their mad Defence of their own Temple, they destroyed it: by their Intestine Confusions, and Divisions, they contributed, almost as much as their Enemies Arms, to the Enslaving of their Country: and it is apparent that next to the Divine Vengeance on that People, for the Death of our Saviour, the Zele of that Sect was one

of

of the principal Cauſes of the Ruine of their City, and Nation.

From which Dreadful Example, what are we inſtructed? Certainly that the Zele of private Men has no manner of Allowance from God, to take Patern from extraordinary Caſes, to exceed the ordinary Duties of Chriſtianity; or to divert any of them out of their uſual Channel: that no Holy Paſſion, no Illumination, no Inſpiration can now be a ſufficient Commiſſion to warrant thoſe Attempts, which contradict the common Rules of Peace, Juſtice, Obedience, and Charity: that nothing can ever authorize ſuch Attemps, but only a Divine, Immediate, Miraculous Call from Heaven, and that confirm'd by Miraculous Works too; which, it is a great queſtion, whether there be any ſuch at all in theſe Ages of the World; or rather, I think, no queſtion, but that there is none ſuch at all: that the Executive Part of Zele belongs only to public Juſtice, not to any private men; whatever Shew they may make of a ſtricter Communion with God, or a more Diſtinguiſhing, and Separating way of Holineſs: which, the more remarkably Diſtinguiſhing, and Separating it is, the more we always ought to ſuſpect

ſpect that it is Hypocritical: In ſhort, that although God does ſometimes make uſe of Furious Zele, as one of his greateſt Scourges on a Sinful People; yet, to our Comfort, at laſt it always ends in the Deſtruction of the *Zelots* themſelves. Sometimes whole Nations may periſh by the Zele of a few: ſometimes the Nation may eſcape; but the Zelots never.

I intreat your Patience, whilſt I mention another Example, recorded in the Scripture, of another manner of *Zele*, perform'd by our Saviour Himſelf: when, with irreſiſtible Majeſty, and Authority, he removed the Exchange, and drove the Mercat out of the Temple. From which excellent Patern, what may we learn? what ſhould any Chriſtian practiſe like it? what not? By our Saviours doing that Act of Piety, with ſuch eminent Signs of Love for the Beauty, and Purity of Gods Worſhip; with ſuch Divine Indignation againſt thoſe that prophaned it; and with an Extaſie ſo different from the Mildneſs of his ordinary Behavior; that his Diſciples did upon the very place remember, and apply to Him, that of the *Pſalms*, which was prophecyed of him ſo long before, *The Zele*

Pſal. 69. 9.

of

of thy House has eaten me up: By this certainly we are taught, that if ever a Christian Zele may be lawfully transported beyond its usual Bounds, it should be for the Purifying of the House of God; first for the Reality, then for the comelyness of Religion; never for Destroying it by Sacrilege, or Defiling it by Rudeness, or Indecence.

But of this Practise of our Saviour, what should every man not follow? Must every Christian, of whatever ordinary Condition, take on him, as Christ himself here did, to vindicate in public the Glory of God, and his Church, when he thinks his Cause is neglected, or his Worship unreformed? I say not so. Every man is not obliged, no man is, on his own Call, or his own Imagination of a Call from God, to have Recourse to open Force, even in the most righteous Cause. The doing so makes his part in it to be most unrighteous: The doing so will make him most unlike our Saviours Example, and most disobedient to his Precepts, whom he makes the greatest Shew to imitate, and obey.

How far then may any private Christian goe, to express his Zelous Affection, for the Reformation

mation of Gods Worship? Thus far without question. Whatever Opposition he can make to Sacrilege, and Impiety, by his Wishes, his Studies, his Prayers to God: whatever Disgrace he can put on such Sins, in his own Sphere: whatever Amendment he can make in those, that commit them, by serious Intreaties, or seasonable Reproofs, or just Complaints to both their Superiors; but cheifly, by his own Practise of a more uniform, orderly and devout Piety: All this He may, he should perform: and if this were done, as it ought, it would perhaps be a sufficient Task for the best, the most Zelous private Christians in the World.

But the rest is intrusted from God, and therefore ought to be left by Men, by the best Men, by the greatest Saints, to the Lawful, Publie Authority in Church, and State; In whom that Zele becomes a Soverain Virtue, which if unduly practised by Private men, were Rashness, or Presumption, or worse. Especially it is a most Christian Grace, when it is seasonably exercised by Christian Princes: Those Powers, that are of God, for the Benefit of men; and over Men, for the Honor of God: one of whose most Sacred Obligations, one of their highest Prerogatives,

tives, one of their greateſt Praiſes it is to be the Maintainers, and Cheriſhers of a Regular Devotion, a Reverend Worſhip, a true, a decent Piety; which, when ever it loſes its Decence, will ſoon after loſe its Reverence, and its Truth. But as long as Religion is protected, by the ſupreme Power, in its Decence, as well as Truth, ſo long it will make an abundant Return for the Protection it receives; it will be an invincible Support to the Supreme Power itſelf.

Thus far we have conſidered one Corruption of Religious Zele, that, which trangreſſes in unbridled Exceſs: and ſome of the moſt effectual Cures, for its Diſtempers, have bin propoſed out of the Word of God: which, you perceive, inſtead of a blind Zele, only approves a Zele according to Knowledge; inſtead of a bitter, teaches us a charitable Zele; inſtead of a wicked Zele, a Zele for good things; inſtead of the Jewiſh Zelots, recommends to us the moſt Gracious Example of the great Founder of Chriſtianity.

Theſe are ſome, though I cannot ſay all, nor the greateſt part, of the moſt common Diſeaſes, and neceſſary Remedies of Exceſſive Zele. For that, when it gets looſe, and grows intemperate, is wont to violate ſo many, almoſt all, not only

Spiritual Graces, but even Moral Virtues, and Dictates of Nature; that the Medicines for it, being to be fetch'd from so many, not only Spiritual Graces but even Moral Precepts, and Natural Laws; it is impossible to bring them all within the Compass of a Sermon.

I now could most heartily wish, that I had nothing to say on the other side: that there were not another Extreme of Zele still left behind untouch'd: which offends as much in the Defect, as the other does in the Excess. But it must be confessed that Irreligion, Indifference, Carelessness in Religion are as much short of true Zele, as unruly Passion, and furious Contention in Spiritual things, does exceed the true Bounds of a sober Zele.

A Caution, that is most carefully to be regarded by all Christians, and cheifly by us of this Age. For it is generally found by sad Experience, that both these Extrems of Zele; the Excess, the Defect; are wont either to meet together in the same times, and places, or immediately to succeed one another, and often in the Minds of the very same Men. Alas! too seldome, in Religious Matters, do men strive, to correct any one Error of Beleif, or Practise, with the moderate Truth, or Practise: too often

often they oppoſe it with another Error, as bad, or worſe. Does not Looſeneſs of Life, and a want of neceſſary Sobriety in ſome men, too frequently drive others into Rigors, that are unneceſſary? Does not the freſh, and preſent Abhorrence of inordinate Zele, and its Effects, too often incline too many, to think the worſe of all Religion?

What then remains to be moſt Seriouſly wiſh'd for, and adviſed? But that we ſtudiouſly provide againſt both theſe Dangers alike? alike againſt the Fury of Zele, and againſt the Scandal of Prophaneſs: but not by the aſſiſtance of either of them againſt the other? that we try to ſuppreſs all Licentiouſneſs of Life, and Manners, not by Enthuſiaſm, not by Superſtition, but by a ſober, unaffected, reaſonable, that is, by a true Chriſtian Piety.

We have felt, and ſtill do fear the ſad Influence of a Firy, Fierce Religion, on all ſides of us: Here from an Enthuſiaſtical, Privat Spirit; there from a pretended Catholic Spirit; but privat too. yet God forbid that either of theſe Diſgraces of Religion ſhould be alleged as an Excuſe, or made an Argument, of carrying any man too far on the contrary, to profeſſed Irreligion. We have heard, and known the Name of Holyneſs

abuſed to the moſt Deſtructive Deſigns: yet God forbid, that the thing itſelf ſhould be therefore deſtroy'd, on a Pretence of its own Vindication. We, of all Nations under Heaven, have juſt Reaſon to abhor all falſly-inſpired Principles of Godlyneſs: But God forbid we ſhould oppoſe them with ungodly, Atheiſtical Practiſes; which will in truth rather ſtrengthen the other, and give them more Authority. Our Church, and State have bin often well nigh oppreſs'd by the violent Effects of a Deluding Spirit, and Religious Hypocriſy. And how is that to be prevented for the future? Certainly not by open Impiety; in which there is no Diſguiſe, no Hypocriſy; though perhaps 'twere better, and more modeſt, if there were. But theſe, and all other ſuch Spiritual Deluſions are beſt, are only to be reformed by the Genuine Fruits of a ſincere Religion, a Conformable Devotion, and the well temper'd Zele of the true Chriſtian Spirit.

Of all the Principles of human Actions, Conſcience and Zele are the moſt Powerful. Even the falſe Zele is a ſtronger Principle of Acting, and Suffering, than any other, but the true: unqueſtionably the true Zele is the ſtrongeſt of all other, far beyond all Bodily Strength, or Natural Courage,

Courage, or Exactneſs of Diſcipline, or even Honor itſelf.

Wherefore ſeeing we are to contend againſt the Violence of falſe Zele, and the Obſtinacy of Seduced Conſcience in ſo many ſeveral Shapes: may we furniſh our ſelves with that Defence, that Aſſiſtance, which only is more powerful than thoſe are. With true Conſcience may our Affections be moſt firmly United towards the Government: with true Zele may our Hearts be moſt ardently inflamed to our Religion. Let us once be truly zelous towards God, and we ſhall ſoon infallibly be United within our ſelves. For true Zele in Religion is of all things the beſt means of Union: It is, of all things, the moſt irreſiſtible Enemy, the ſureſt Friend.

Too long has this moſt Heavenly Grace, this Beauty of Holyneſs, this Bright, this Noon-day Glory of all Virtue, this Spirit, this Life of the Life of true Religion; for ſo all Zele ſhould be, ſo all true Zele is: too long has this bin captivated in our Enemies Tents, of both Parties; too long by them has it bin counterfeited, by the Jeſuits, by the Schiſmatics; too long by them have the falſe Shews, and Images of it bin employed, for the moſt miſcheivous Ends; for the Confuſion of Conſci-

ences,

ences, of Churches, of Kingdoms; for the Subversion of Religion, of Governors, of Government; for Ends too Horrid, to be here, or any where, particularly mentioned.

At length, let us of this Church; the best Church in the Christian World; and it would be the most florishing Church too; if all the Members of it had a Zele for it, proportionable to its Goodness; at length let us rowz up our selves to rescue this captived Zele, to restore it to its own just Liberty; to its own true, truly Christian, truly Primitive Christian Works.

From all such Antichristian Raptures of Zele; which we too often hear of, in these Last, and Worst Ages of the World; let us withdraw our Thoughts, and lift up our Minds to the Imitation of the most Christian Examples of it, as of our Saviour Himself, so of his Apostles, and Disciples, in the first, and therefore the best Ages.

When God first touched their Hearts with this Coal from the Altar; first kindled this Holy Fire of Zele in their Breasts; what was the Sign of it? not a dark, smothering, hot, offensive, uncomfortable Smoak, but a pure, cleer, propitious Flame. What were the Effects of that Flame? how were they Zelous? how within themselves?

not

not only in unmoveable Faith towards God; but in *Shewing their Faith by their Works*. How were they zelous for the Church of God? *Not concerning Zele, perſecuting the Church*; not in making little Differences between Particular Churches; not in Striving for a groundleſs Dominion of one Church over all the reſt: but for the Welfare, and Happineſs of the whole Catholic Church of Chriſt. How were they zelous for the Glory of God? not by Violence, or Malice, or Revenge againſt any; not even againſt their Oppreſſors: but only by their own Labours, and Prayers, and Patience, and Magnanimity in Suffering. How were they zelous in Reſpect to their Temporal Governors? not to reſiſt *for Conſcience ſake*, but rather *to be ſubject*, for that very Reaſon: not by open Rebellion, not by private Machinations; but in Bleſſing, and Serving, and Submitting to their Emperors, though they were Idolaters; and obeying them, in all things, except their Idolatry.

Jam. 2. 18.

Phil. 3. 6.

Rom. 13. 5.

And can any Man poſſibly doubt, but the ſame meek, humble, and peaceable Zele is enough for the moſt perfect Chriſtians of this Age; which was ſufficient for the Primitive Chriſtians? whom to imitate is our duty; but for us to think to excell them were the greateſt Preſumption. Can

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it be imagin'd, but the ſame Zele with which they ſo earneſtly preſt the Duty of Obedience to Princes, who were Mortal Enemies to the Faith; the ſame, we ought to ſhew for the Faith itſelf: and the true Defenders of it? Can it be reaſonably queſtioned, but the ſame Way which they took to begin the Goſpel, and to found the Church of Chriſt, is ſtill the beſt way to continue it, where it is Begun, and to make it floriſh, where it is eſtabliſhed?

So therefore are we to Temper, ſo to Employ our Zele as they did theirs: to Temper it, I can never repeat this too often, to Temper it, with Innocence, and Benignity, and Charity; to Employ it againſt Sin, and Diſobedience, and Schiſm; in unfeigned Piety towards God, in Unſhaken Duty to his Vice-gerent, in Hearty Obedience to his Church.

Moſt ſurely theſe are good things, the beſt things in this World, and the next. Wherefore it is good, for us to be always zelouſly affected towards them. And if we be ſo, we need not fear, but God Almighty will ſtill Preſerve them, and Proſper us in their preſervation: which God of his infinite Mercies grant. *Amen.*

FINIS.